

aroused a deeper interest in the work. We now number about thirty members, active and associates. A number of the brethren manifesting their interest by having their names added to the associate list, and, by the way, we find them very useful, too. Not only in paying their semi-annual dues, but assisting in manual labor whenever required and always ready to provide conveyances, even accompanying as driver when our work takes us out of town.

We hold work and devotional meetings every two weeks. We do whatever our hands find to do, that we consider unquestionable. (We do not accept invitations and inducements offered us to run dining halls at places of amusement, such as fairs, etc.) When special work arises that cannot be left for the regular meetings we call a special meeting, as we were obliged to do this week. Our reward, financially, was one dollar and twenty cents, which, if properly used, will more than compensate for the extra effort put forth for its value can only be determined by its use. We met for an all day's meeting at the home of Sister Snoeberger, in Camden, last week. About fifty partook of the noonday repast. The financial result from the day's work, donations and dinner, for which each paid ten cents, was seven dollars and ninety cents. The spiritual result is known only to God but we believe an impression was made and seed sown that will yield not only a harvest to the S. S. C. E. but that the Brethren cause has thereby been strengthened. Next week we will meet at the home of Mrs. Penn and Sister Amy, about seven miles from here, for work and an all day's meeting.

(Another opportunity to use our brethren.)

Hoping that the EVANGELIST may become a tie to more closely unite, and strongly bind together in one great body the local societies of the S. S. C. E., that may go forth in the spirit of the Lord, keeping before them the real purpose of our separate efforts, the sustaining of that great work whose culminating purpose is only reached when its efforts are directed toward the evangelization of the whole world.

MAUDE A. WINGARD.

## The Christian Life

### PRAYER MEETING TOPIC

#### "BENEFITS OF CHURCH MEMBERSHIP"

Lesson: Ps. 84, or I Cor. 12:12-31.

#### I. Relation of the church to Christ.

1. The church is Christ's body, Eph. 1:22, 23.
2. Christ is the head of the church, Eph. 5:23.

#### II. Benefits.

1. Membership in his body makes us one with him, Eph. 5:30.
2. Provides us a spiritual home, Jno. 15:4.
3. Gives us a place to work for Christ and the world, Jno. 15:8.
4. Only by joining church can we obey Christ in baptism and the other ordinances of his house, Jno. 14:15.
5. Experience shows that only church members as a rule, continue faithful to Christ.
6. In the church one gets the encouragement and help of the Brethren and there can give the same to others, Heb. 10:25; Heb. 3:12.

#### III. Questions for each one to ask himself.

1. Am I a member of Christ's church?

2. Am I as a member of his body, doing what he would have me do?

3. If you are not a member, will you not obey Christ and become one? Num. 10:29.

J. L. GILLIN.

### THE DIVINE HOLIDAY

H. CLAY TRUMBULL

The Sabbath and the family are the two institutions that antedate sin in the world. The Sabbath is a permanent part of the constitution of things here. Arranged for by God, while man was in his innocency, it is still a little part of heaven kept for us, undimmed, from the pristine beatitude of Eden, when man was accustomed to hear the voice of the Lord God in the garden in the cool of the day, before man hid himself among the trees of the garden. The Sabbath preserves for us the springtime breath of the early purity of the earth. It is Coleridge who says, "I feel as if God, by the gift of the Sabbath, had given fifty-two springtimes in the year."

The Sabbath, as our Lord expressly says, was made for man. It is as much adapted to his nature, physical and spiritual, as is the air or the sunlight to his body, or as divine truth is to his soul. God, having made man, makes for him a day with an atmosphere and a light surpassing that of other days,—a day which comes with an especial sense of God's presence and of divine things, and ministers to his spiritual nature as no other arrangement and gift can do.

To be without the Sabbath is to suffer an indefinable and incommensurable loss, since it is one of the original environments of the soul, necessary to man's highest development, and an element from which it was meant that he should draw spiritual support. The great natural adaptations of God's prescribed and blessed ways for us we are apt to overlook. But in the consecrating of one-seventh of our time to himself, God, as in every other thought of his for us, tenderly considers the mortal part of our nature, and leads us up to the spiritual thru a wise use of material helps.

But few spirit-taught Christians will need to have the fact that one day in seven is set apart for sacred purposes insisted upon. Yet it is possible, in these days of discussion upon the Sabbath question on the part of many,—of indifference on the part of others, and of the ever-constant need of instructing the rising generation, that even those who accept and honor the Lord's Day, the new seventh of consecrated time since the new Sun of Righteousness arose upon the world, would do well to clarify their thoughts in regard to it. May not the use and privilege of the day be summed up under these three heads: Rest, Worship, Service?

Rest.—A Sabbath without rest is not a true Sabbath. Rest is that head under which self must and should be considered. True Sabbath rest includes rest for our whole complex being,—body, mind, and soul. Even in these days of "making and of getting and of laying waste our powers," that mysterious law still holds, that true spiritual rest does also renew and revive the body. Rest, min-

istered to the soul, pours its life-giving tides thru the physical nature. Poise and equilibrium come from rest. Poise at the center, poise and rest of soul, extends to the physical members. The thought of God is the resting-place for the hovering, wing-weary spirit, whence, refreshed and strengthened, it again finds true flight. The nerves are calmed, the whole nature soothed and fortified, by the rest which God meant us to have on his holy day. It is indeed a holiday in a royal sense, if we apprehend it as it lies for us in the thought of God.

This soul-rest is found by looking again at that which is the foundation of all peace of soul. It is comfort and rest which comes from the acceptance of Christ's work for us. If the soul has something which it is sure God will accept, if for Christ's sake his favor floods the soul like sunlight, how can we do otherwise than rest? Return unto thy rest, O my soul! even to the finished work of thy Lord. Sabbath rest is seeing anew, in more deeply etched lines, the image of our Lord. Rest will come with new visions of Jesus as Savior. A Lord's Day which gives us stronger, clearer, more loving, conceptions of the risen One, has not failed to give us rest.

Worship.—Processions of spiritual beings pause in endless ranks, and bow before the throne of God. All holy natures worship as naturally as they exist. Worship is adoration paid to God, not for what he has done for us, but for what he is in himself, independent of his gifts. Oh, how good it is for the soul to worship and bow down, to kneel before the Lord its Maker! We may forget care, and even sin, and, with vast companies of seraphs and unsullied spirits, share in the ardor and brightness of the heavenly worship. Religious systems that dispense with worship in personal devotion, or as a part of public service, tend to destroy the right attitude of mind toward the almighty, ever-blessed One. Worship, high yet humble, holy yet fervent, spiritual yet the tribute of mortal men, is due from us, and on the Lord's Day we may join in the pulsating, rhythmic, endless hymn of the universe ascribing glory to our God:

"Holy, holy, holy Lord!  
All our soul adoring cries.  
So on earth we sound the chord  
Seraphs swell in Paradise."

Service.—Rest is God's gift to us, worship is our offering to God, service is our ministry to man in the name of the Master. The day in which we are refreshed by rest and uplifted by worship is the day when we go forth armed with rare and heavenly powers, to carry tidings of God's love to those who know him not, or "to serve the hidden life of the brethren." The mighty Victor gains marvelous triumphs on the day of his rising power; but he gains them all thru the faithful service of the loyal and bold-hearted. Accessions to the kingdom are ten-fold—yes, a hundred fold—on these days of the Son of man. Even the revelation of the good done and the souls saved on one Sabbath would no doubt astonish and overwhelm even the most